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02998. Schröder, Eckehard. Some contributions to the typology of healers. *Grenzgebiete der Wissenschaft*, 1987, 36(2), 99-115. 9 refs

Free-ranging discussion of statements, terms, and facts pertaining to healing and healing based partially on the writings of K. Stumpf, M. Munzel, W. F. von Sin, E. Bozzano, W. Halpach, F. Figge, and F. Bleuler. The following subtitles indicate the subjects considered: introduction, therapeutic pluralism, medicine man in his community, the healer in social change, healing rites, trance, ecstasy and possession, "paranormologic" aspects, everything comes through our senses, "maghetos" (Halpach's neologism), magic action, and closing remarks. - A.I.

02999. Rättsch, Christian. Mexican prophecies, dreams and visions. *Grenzgebiete der Wissenschaft*, 1987, 36(2), 116-134. 17 refs

The author lived in Mexico's rain forest among the Lacandon Indians. Dreams play an important role in the daily lives of this tribe. They believe that during sleep the body and consciousness become inactive but the soul gets out of the heart, where it lives, and sails into the invisible world of the night. The dream is actually what the soul perceives. The soul can take the form of the individual's animal spirit and launch itself into timeless travel in the world of souls. It can thus perceive the essence of things. Things about which we dream are in the vicinity of the dreamer. When, for instance, a cigar appears in the dream, this indicates that a snake will be coming because the soul of a lurking snake appears in the invisible world as a cigar. Lacandons meet every morning and relate their dreams in order to divert, with the help of gods, the threatening dangers. Also, when a dream is forgotten it means that the soul did not return to the heart, and the individual may become sick. The author's dreams during his stay with the Lacandons often had a predictive value in agreement with the tribe's beliefs. He has learned to trust his dreams. The hallucinogenic plants Ololuiqui, peyote, thorn-apple (*Datura*), teonanacatl mushroom, and *Salvia divinorum* are described. The article

ends with a Lacandonian prophecy, which the author thinks applies to all of us, announcing that an end to the world will come and that the earth will become empty. - A.I.

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Excerpts from *Festschrift* in honor of the 20th anniversary of the Swiss Parapsychological Association entitled "Parapsychologie in der Schweiz: Yesterday and Today." Part 1 lists the names and biographical data of the following Swiss parapsychologists: Maximilian Party, Jacob Georg Sulzer, Theodore Flournoy, Fanny Hoppe-Moser, Carl Gustav Jung, Paul Montadon, Guide Huber, Gebbhard Frei, Karl E. J. R. Friederich A. Volmar, and Peter Ringger. Part 2 describes current activities of the (a) Swiss Parapsychological Society (SPG), which was established in 1950 with P. Ringger as president. In the same year he started publishing *Neue Wissenschaft*; it was published until 1968. SPG has 900 members and a library of over 1,500 books. (b) Swiss Association for Parapsychology (SVPP) was established in 1966 with T. Locher as president. SVPP publishes semiannual *Bulletins* for Parapsychology" dealing with research abroad and *Gruenen Blätter* (Green Leafs) which deal with specific paranormal phenomena and are used mostly for teaching purposes. A research fund has been created, and every year a prize is awarded to researchers and others who contributed to spreading the knowledge of parapsychology or to subjects who disinterestedly serve in research. (c) Parapsychological Working Group Basel (PAB), organized in 1967 as a result of Dr. Benard's lecture and with his and his staff's cooperation. In 1973 PAB and SPG decided to jointly publish a periodical "PARApsychica" and established a "Psi Fond" [Psi Center] for this purpose. The Psi Center tries to accomplish these goals: (1) every month invite a psychic and arranging a healing seminar, (2) to do integrating body work, and (3) direct information to educators. Programs are sent to 1,000 people every month. - A.I.

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